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reason embodies itself—Society, Law, the State—is self-refuted. Such positions are better argued not on the ground of religion—this would be endless—but on that of reason. They are unreasonable, *i.e.*, intellectually foolish, and *therefore* (we may insist upon the consequence), morally wrong. It follows that they are not, and cannot be, Christian: the great text of the Cambridge Platonists was “The spirit of man is the candle of the Lord.” Where the argument is conducted on other lines, it is difficult to avoid the shoals of religious controversy. To the non-theological reader it will probably seem that in the present work the author’s interest is rather theological than ethical; to the theological reader it will seem that the particular theology in whose interest the book has been written is one which has no future and which has had a more than doubtful past.

ALFRED FAWKES.

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DIVORCE AS IT MIGHT BE. By E. S. P. Haynes. Cambridge, England: Heffer & Sons. Pp. 81.

Like all Mr. E. S. P. Haynes’ work, these fine essays combine a remarkable range of knowledge with a distinctly individual outlook and style. There is something eighteenth century about their close-grained brevity and precision, the grace and felicity of the dedication to H. G. Wells and the memorable irony of the first three pages, the telling passages on pp. 55–56 and p. 60. But no one who has followed Mr. Haynes’ strenuous fight against stupidity and cruelty in their most jealously guarded preserves, need to be told that the book is modern and vital in the highest degree. The two main essays, which appeared as articles in the *Fortnightly Review*, present a valuable analysis of the Report of the Divorce Law Commission (which endorses in nearly every particular Mr. Haynes’ own suggestions less than six years before), and a bold, comprehensive, constructive defence of divorce by consent, subject to certain time limits and financial provisions. He does not anticipate any legal recognition of divorce by consent in England, for perhaps another century; and here it may be noted that though divorce by consent could be made perfectly compatible with due care for the children, and is the only solution tolerable to human dignity and freedom, yet, if it is not to involve great hardships, injustice to women, it should be post-

poned until motherhood is *adequately* protected by insurance or endowment, until all women have the knowledge of birth control and all young people a responsible and decent sex education. It may be that, in the words of Mr. Walter Lippmann: The family has survived all manner of stupidity. It will survive the application of intelligence, but as Mr. Haynes points out, the family is being subjected to immense strain by present conditions. Quite apart from feminism, an increasing number of men are finding the only legally recognized form of sex-relationship quite beyond their means; and in Europe the shortage of young adult men after the war will be a further disintegrating factor. Yet in England the forces of apathy and reaction continue to oppose all attempts to alter laws which resemble nothing but a revoltingly indecent and cruel practical joke and are as indefensible from the standpoint of Catholicism as from that of rational humanity; just as they annually waste thousands of infant lives, and maunder over the declining birth-rate. Probably any change for the better depends on a far greater amount of conscious "direct action" than English people at present contemplates. I believe the society of the future will recognize the extreme variety of emotional ideals and proclivities in human beings; and I hope Mr. Haynes will find time to expand the ideas presented in this book still further, to turn his very vigorous, versatile, original mind and knowledge of books and men, on the *whole* fabric of superstitious humbug and commercialized waste. His firm clear sense of vital values is much more characteristic of the French than the English mind.

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#### SHORTER NOTICES.

NEW ESSAYS CONCERNING HUMAN UNDERSTANDING. By Gottfried Wilhelm Leibnitz. Translated by A. G. Langley. Chicago and London: The Open Court Publishing Company, 1916. Pp. xix, 861.

This translation of Leibnitz's important book, the *Nouveaux Essais*, and other pieces, is appropriately republished under date 1916, which year marks the two hundredth since the great philosopher's death. The new publisher is the Open Court Publishing Company whose efforts in making philosophical classics available to many readers merit the highest commendation. The present volume, though printed from the same plates, is nevertheless an improved book. The paper used is thinner and the large bulk of the first edition is considerably reduced. There is an addition in the way of a portrait of the philosopher from the well known series which the Open Court Company published some years ago. One is espe-